NEW PUBLICATIONS.

FISKE'S CC. MIC PHILOSOPHY.

OUTLINES OF C. SMIC PHILOSOPHY. By JOHN
PIRES, M. A. Lano. 2 vols. James R. Orgood & Co. The term Cosmic Philosophy, as used by Mr. Fiske in these volumes, denotes the system of thought mental sequences to phenomena as distant which brings the phenomena of the Universe into relation with one another, considered truth concerning the omnipresent Existence of which they are the manifestations. This system is based on the doctrine of Evolution, as set forth by Mr. Herbert Spencer, although it is here presented in a more popular form of exposition, and called dynamical habits of thought for statical habwith a broader development of its practical applications than are to be found in the writings of that | plex group of subjective relations that are more or philosopher. The domain of science, according to Mr. Fiske, is relative to the human mind, and does not extend to metaphysical speculations with regard to the origin of the Universe, the nature of the First Cause, or the ultimate constitution of matter or of mind. The difference between philosepby and science, like the difference between science and common knowledge, is a difference only in degree. Philosophy, however, embraces a wider age of thought than can be claimed for science; the relations which it formulates are more general, abstract, and remote; and it presents a larger and coherent system. To be more precise, it may be affirmed that common knowledge expresses in a single formula a particular truth respecting a particular group of phenomena; science expresses in t

single formula a general truth respecting an entire

order of phenomena; philosophy expresses in a

single formula a universal trath respecting the

whole world of phenomena. Hence philosophy oc-

caples its ancient ground, that of the study of the

Cosmos, although it is limited to the study of phe-The next question, which Mr. Fiske discusses, relates to the test of truth, as the object of human correspondence between the subjective order of our conceptions and the objective order of the relations s. But if philosophy concerns itself only lows. When any given order among our conceptions What we call reality is the inevitable persistence of a fact of consciousness. Hence, concludes Mr. the subjective order is in every respect as real to us as the objective order would be if we could know it. This is all the assurance which we need as a warsible. Experience is merely the consciousness of the manner in which we are affected by the incomprebensible Universe. Hence our inability to transcend the limits of experience is a sure guarantee of

Having thus explained the criterion of scientific truth, Mr. Fiske proceeds to consider the doctrine of Evolution, which he regards as the most important achievement of science or philosophy since the time of Sir Isaac Newton. The successful coordination of the phenomena formulated by the law of Evolution, he affirms, was a task involving the exertion of mental powers no less extraordinary than those required by the demonstrations of the Principia. Newton and Spencer resemble each other in the boldness of speculation which suggests profound hypotheses, and the scientific sobriety and patience which verify them: while the marvelous mathematical genius of psychologic analysis exhibited by the other.

the validity of the conceptions which guide our daily

life and upon which our philosophy must be built.

The exposition of the theory of Evolution, which occupies a large portion of the work, proceeds from details and illustrations, which are at once too comnone. Lectarts from the fact that the attractive and repulsive forces of Nature, in their reciprocal action, necessitate a perpetual rhythmical redistribution of the A itter and motion of which the phenomenal universe is composed. This eternal rhythm is manifested in alternate eras of Evolution and Dissolution, in which at one time the concentration of destrine of Evolution. Mr. Fiske enters into a promatter and dissipation of motion predominate, and at another the diffusion of matter and the absorption of motion. The process of Evolution, during which matter is concentrated and motion is lost, results, under certain conditions, in a continuous change from a state of homogeneity, indefiniteness, and incoherence to a state of heterogeneity, definiteness, and coherence. This stupendous process, according to the author, extends through all the provinces of Nature. It is witnessed in the development of our planetary system from a homogeneous ball of vapor. It is seen in the physical and chemical diversity of the various portions of the cooling earth, and in the transformation of the solar radiance into the energy of winds and waves, of growing plants and animals, and of human strength and intelli-"When one takes a country ramble on a pleasant Summer's day, one may fitly ponder upon the wondrous significance of this law of the transformation of energy. It is wondrous to reflect that all the energy stored up in the timbers of the fences and farmhouses which we pass, as well as in the grindstone and the ax lying beside it, and in the iron axles and heavy tires of the cart which stands tipped by the roadside; all the energy from moment to moment given out by the roaring cascade and the busy wheel that rumbles at its foot, by the undulating stalks of corn in the field and the swaying branches in the forest beyond, by the birds that sing in the tree-tops and the butterflies to which they anon give chase, by the cow standing in the brook and the water which bathes ber lazy feet, by the sportsmen who pass shouting in the distance as well as by their dogs and guns; that all this multiform energy is nothing but metamorphosed solar radiance, and that all these various objects, giving life and cheerfulness to the landscape, have been built up into their cognizable forms by the agency of sunbeams such as those by which the scene is now rendered visible. We may well declare, with Prof. Typdail, that the grandest conceptions of Dante and Mitton are dwarfed in comparison with the truths which science discloses. But it seems to me that we may go farther than this, and say that we have here reached something deeper than poetry. In the sense of illimitable vastness with which we are oppressed and saddened as we strive to follow out in thought the eternal metamorphosis, we may recognize the modern phase of the feeling which led the ancient to fall upon his knees, and adore-after his own crude, symbolic fashion-the invisible Power whereof the infinite web of phenomena is

but the visible garment." The same law is manifested in the gradual change of a seed into a tree and of an ovum into an adult mammal. The progress toward higher complexity and higher organization is also found in processes se well as in things. Life itself is a process of adjustment between the organism and its environment. Mind, objectively considered, is a special form of life, consisting in a specialized portion of the series of adjustments. The degree of life, or mind, is in preportion not only to the extent which the adjustments cover, but also to their complexity, definiteness, and coherence. Thus, the theory of Evolution, according to the author, reposes upon properties of matter and principles of dynamics that have previously been established; it appeals to no unknown agency and invokes no unknown attributes of matter or motion; and hence contains Mr. Fiske, affords a striking illustration of the procase of Evolution which it formulates. "Considered | "The Cosmist may assert, as consistently as the

as an event in intellectual development, the discov- Anthropomorphist, that 'the undevout astronomer erv is an immense extension in time of the corre- is mad. Though science must destroy mythology, spondence between the order of human conceptions | it can never destroy religion, and to the astronome and the order of the phenomena, as Newton's dis- of the future, as well as to the Psalmist of old, the covery was an immense extension of the correspond- heavens will declare the glory of God." ence in space. The one has enabled us to adjust our as the Milky Way; the other carries back the adjustments till they comprehend the birth the corollaries of a single primordial of the Solar System." The announcement of the law of Evolution is only the most recent phase of a process which has been going on from the dawn of speculation concerning the phenomena of the Universe-the process of substituting what may be its. Every theory of the Universe implies a comless completely adjusted to objective relations. Every man possesses some such theory, however vague and shadowy it may be. But among uneducated persons, the crude current theories always suppose that the general arrangement of things is the same everywhere as it is witnessed by them in their immediate environment. Their philosophy is not adjusted to the remote facts in time and space which only a thorough education could have added to their experience. They take a statical view of things. Until within the last three or four generations, this statical view was shared alike by cultivated and uncultivated people. On the other hand, the dynamic view represented by the doctrine of Evolution, which regards the Universe and everything which it contains as presenting a different aspect from epoch to epoch, results from the adjustment of our theories to longer sequences in the past. "In no other respect is the present age so widely distinguished from former ages as in this habit of looking at all things dynamically. It is shown in the literary criticism of Sainte-Benve, and the art criticism of Taine, and in the historical criticism of Mommsen or Baur, no less than in Mr. Darwin's science, or Mr. Spene r's philosophy."

Mr. Darwin's science, or Mr. Spene r's philosophy."

The Dectrine of Evolution, in which this dynamical habit of viewing things is reduced to a system, represents also the most extensive integration of correspondences that has yet been achieved. The continuous organization of scientific truths by philosophy has all along been a progress in this kind of integration. From the very first crude observations and the carriest cosmical theories, it is true that succeeding observations have all along had their results incorporated with the cosmical theories, or else new cosmical theories bave been framed, which, by including the results of more mature observation, have superseded the old ones. In this way the procress of philosophy has on the whole kept pace with that of science. But between the earlier assumes and the more modern ones there is a marked diff renee in the extent to which special truths in different departments of science are made to support and limistrate each other. For the gaps in the scientific knowledge synthesized in older systems were so considerable that, in order to make a synthesis at all, it was necessary to incorporate a large amount of hypothetical speculation which was not only inverified but unverifiable; so that the relations between science and philosophy were much less coherent than at present. To day the interdopend-ene is more complete than ever before.

the results of constless new observations in all departments of science; and philosophy, refraining more and more from ontological speculations, is becoming more and more information and more failwith cosmology. It is recognized more and more failwith that is proper business is to oversee and coordinate those seemingly separate groups of scientific truths which scientific specialists have not the leasure, and often heither the desire nor the ability to coordinate. And obviously like paliosophy most completely organized after this manner, constitutes the most complete integration of correspondences between the order of conceptions and the order of phenomena. It constitutes an integral body of knowledge, the various members of when are at once more distinctly demarcated from each other and more intimately dependent upon—each other than in any previous system. With regard to the bearing of the Cosmic Philoso-

phy on the problems of religion and morals, which the system of Comte sets aside as unworthy the attention of scientific thinkers, Mr. Fiske remarks that they cannot be ignored by any philosophy which seeks to establish a harmony between human knowledge and human aspirations. The theory of Evolution, as expounded by him, brings us to the conclusion that the phenomenal Universe is the manifestation of a Divine Power that cannot be identified with the totality of phenomena. Besides the sphere assigned to morality, there is a wider sphere to be assigned to religion. The central problem of religion is, of course, the problem of theism. Evolution, as has been already stated, considers all phenomeua as the sensible manifestations of a Divine Power immanent in the Cosmos. The question, says the author, is not whether there exists a God. The Cesmic Philosophy, he repeats, is based upon the affirmation of God's existence, and not upon the denial of it, like irreligious Atheism, or the ignoring of it, like non-religious Positivism. The question is | kind by leading an upright life, and applying the whether the Divine Power works by methods analogons to human methods. But this is a point incapable of proof or disproof from mere syllogism, and cannot be decided with mathematical certainty. The only course is to examine the arguments on which the anthropomorphic theory is founded, and | noble aspiration that is encouraged, every simul to inquire whether they are of a character to be | thought that is repressed, every bitter word that is doctrine of Evolution. Mr. Fiske enters into a protracted discussion to show that those arguments are untenable, resting upon unsupported theories of causation, upon a mistaken conception of law, and upon a teleological hypothesis of which the evidence fails in the hour of need. The doctrine of Evolution not only accounts for the origin of the anthropomorphic theory, but also reveals its limitations. "When thus closely scrutinized," he remarks, "the hypothesis appears as important morally as it is intellectually. It is shown to be as incompatible with the truest religion as it is with the truest science. Instead of enlightening it only mystifies us, and so far from consoling, it tends to drive us to cynical despair." Mr. Fiske prote is against that and tendency of the Cosmic Philosophy, as exconstruction of his views, which would represent them as the denial of the Divine Existence, maintaining that the outcome of his argument is a phase of theism which is higher and purer than the com-

of theism which is higher and purer than the common anthropomorphic conception.

To those whom the hapits of thought which science muritures have led to believe in the existence of an allipervading and alisanzianing Power, eterually and everywhere manifested in the phenomenal activity of the universe, alike the cause of all and the inscrutable essence of all, without whom the world would be as the shadow of a vision, and thought itself would vanish.—10 these the conception of a presiding antaronom-traic Will is a gross and painful conception. Even were it the highest phenomenal conception which can be framed, it would still be inadequate to represent the Lucfanle Reality. But we do not and cannot know even that it is the highest. Hegel was rash with all the metaphysician's rashness when he said that Homanity is the most perfect type of existence to the universe. Our knowledge of the Cosmos has been aprily compared by Carlyle to the knowledge which a minnow in its native creek has of the configure occan. Of the immunerable combinations of matter and incarnations of force which are going on within the bounds of space, we know, save a lew of the simplest, those only which are confined to the surface of our little planet. And to assert that among them all there may not be forms of existence as far transcending humanity as humanity likelit transcend the crystal or the weaweed, is certainly the hight of unwarrantable assumption.

"Think rea this mod of bopes and fears tooks and on starter than he peers."

"Think you this mold of hopes and fears touls had no state let than his peers In jonder hundred million epheres ?"

Until our knowledge becomes constrained with the entire world of phenomena, questions have these must remain unanswered. Meanwine we may rest assured that, could we solve them all, the state of the case would not be essentially altered. Our conception might be relatively far loftler, but from the absolute point of view it would be equally beneath the Reality. We are therefore forced to conclude that the process of dean-torpomorphization which has from the first characterized the history of philosophic development must still continue to go on; until the Intelligent Will postulated by the modern toeologian shall have shared the fate of the earlier and still more imperfect symbols whereby fluite man has vanily tried to realize that which must ever transcend his powers of conception.

The doctrine of the Cosmic Philosophy on this sub-

The doctrine of the Cosmic Philosophy on this subject may, accordingly, be expressed in the following formula: "There exists a Power to which no limit in time or space is conceivable, of which all phenomena, as presented in consciousness, are manifestations, but which we can know only through these manifestations." This formula is legitimately obtained by the employment of scientific methods, as the last result of a subjective analysis on the one hand, and of an objective analysis on the other. Yet this formula, which presents itself as the final outcome of a purely scientific inquiry, the author contends, expresses also the fundamental truth of theism.-the truth by which religious feeling is justified. "The existence of God-the supreme truth asserted alike by Christianity and by inferior historic religious-is assetted with equal emphasis by that Cosmic Philosophy which seeks its data in science alone." The remark of Cointe that the heavens declare no other glory than the glory of Hipparchus and Newton, and other astronomical o unverifiable elements. The theory itself, says discoverers, seems as irrational to the scientific inquirer as it seems impious to the religious mind.

heavens will declare the glory of God."

The God of the scientific philosopher is still, and must ever by the God of the Christian, though freed from the Blegrimate formulas by the aid of which theology has sought to render Detty comprehensible. What is this wondrous Dynamus which manifests itself to our consciousness in harmonious activity throughout the length and breadth and depth of the universe, which maddes the stars for countless axes to paths that never err, and which animates the molecules of the dew-drop that gleams for a brief hour on the shaven lawn,—whose workings are so resities that we have naught to do but err, and which animals the shaven lawn,—whose workings are so resistices that we have maght to do but reverently obey them, yet so infailible that we can place our unshaken trust in them, vesterday, to-day, and for ever! When, summing up ail activity in one most comprehensive epithet, we call it Force, we are but using a scientific symbol, expressing an affection of our consciousness, which is yet powerless to express the ineffable Reality. To us, therefore, as to the Israelite of oid the very name of Johovah is that which is not to be speken. Push our scientific research as far as we may, pursaing generalization until all phenomens, past, present, and fature, are embraced within a single formula;—we shall never fathom this ultimate mystery, we shall be no nearer the comprehension of this omnipresent Energy. Here science must ever reverently panse, acknowledging the presence of the mystery of mysteries. Here religion must ever hold sway, reminding us that from buria until death so are dependent on a Power to whose eternal decrees we must submit, to whose dispensations we must resign our-eives, and upon whose constancy we may implicitly rely.

In regard to the objection, that such a view of re-

In regard to the objection, that such a view of religion is too abstract, too coldly scientific, to be of any practical value, Mr. Fiske remarks that the symbelization of Deity presented by the profoundest scientific analysis of to-day is as practically real as the symbolization which has resulted from the attempts of antiquity to perform such an analysis, and is in every way more satisfactory alike to head and heart. The statement that the Divine Nature is 'unknowable" has met with strenuous criticism, but without any clear perception of the precise sense in which that symbol is used in the Cosmic Philosophy. On this point, Mr. Fiske offers a few words of explanation, which should be taken into account before deciding on the character of his system. According to his exposition, the Divine Nature is unknowable just so far as it is not manifested to consciousness through the phenomenal world, but it is knowable in so far as it is thus manifested. It is unknowable in so far as infinite and absolute, but knowable in the order of its phenomenal manifestations; knowable, in a symbolic way, as the Power which is disclosed in every throb of the mighty rhythmic life of the Universe; knowable as the eternal Source of a Moral Law which is implicated with every action of our lives, and in obedience to which hes our only guarantee of the happiness which is incorruptible. Thus, though by searching we may not find out God, though we may not compass infinitude, or attain to absolute knowledge, we may at least know all that it concerns us to know as intelligent and responsible beings. "They who seek to know more than this, to transcend the conditions under which alone knowledge is possible, are, in Goethe's profound language, as wise as little children who, when they have looked into a mirror, turn

it around to see what is behind it." The concluding chapters of the work will be found to possess peculiar interest for the majority of readers, as elucidating the relation of the Cosmic Philosophy to past and present religious beliefs and social institutions. It follows from the doctrine of Evolution, that the development of intelligence must be slow and gradual in its progress. No sudden change in opmion or in the order of society are in accordance with the analogies of Nature. Iconoclasm is a wholly illegitimate process. The Cosmist, according ly, will refrain from barren controversy, and aim to carry scientific methods and scientific interpreta tions into all departments of inquiry. His attitude with regard to opinion must be the same with regard to political and social reform. The framework of society cannot be violently altered at any given period without involving a partial disintegration. No custom or observance can be safely discontinued until the community has grown to the perception of its usclessness or absurdity. Above all, the integrity of society depends at last not upon its institutions, but upon the integrity of its individual members. Hence the Cosmist will cherish little faith in external panaceas for the improvement of the world, refusing to believe that the millennium can be coaxed into existence until men have learned, each for himself, to live rightly.

The only Utopian ideal which be can entertain is that of contributing to the improvement of manprinciples of common sense and of the highest othics to whatever political and social questions may concorn him as a member of a progressive community. Every temptation that is resisted, every sympathetic impulse that is discreetly yielded to, every withheld, adds its little item to the impetus of the great movement which is bearing Humanity onward toward a richer life and a higher character. Out of individual rectitude comes the rectitude and happiness of the community; so that the ultimate salvation of mankind is to be wrought out solely by obedience to that religious instinct which, as shown in the preceding chapter, urges the individual, irrespective of utilitarian considerations, to live in conformity to nature's requirements. 'Nearer, my God, to Thee,' is the prayer, dictated by the religious faith of past ages, to which the deepest scientific analysis of the future may add new meanings, but of which

it can never impair the primary significance.'

The reader will thus be able to perceive the scope plained in these volumes, from the very incomplete summary which alone it has been possible to give in the limited space afforded by our columns. He will also appreciate the ability, gravity, and good temper with which the discussion is conducted. It would be difficult to give a more Incid, or a more thorough analysis of a scientific system, than Mr. Fiske has here presented of the theory of Evolution. His work will accordingly be accepted as a significant contribution to the study of philosophy. Nor should the author be regarded merely in the position of interpreter to any previous inquirer. He recognizes Mr. Spencer, indeed, as his teacher and guide; but he has molded the doctrines of his master into a popular form; surrounded them with fresh and vivid illustrations; pointed out their bearing upon great practical questions of the day; and amply supplied the reader with materials for forming an intelligent judgment with respect to their merits. Mr. Fiske is himself a thinker of rare acuteness and depth; his affluent store of knowledge is exhibited on every page; and his mastery of expression is equal to his subtlety of speculation.

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agreet s. s. 75 it e of Suffick at 22 clove; Theresa Noni to Joseph Bruch and Source Schurements. '9 Auto-25det. 'n 1275 ft e of 24-we, 19.5798 9, toracionare; Behard C B Amich reference, to Gondare A Camie. 19th st. u. 238 ft well Stheave, 23x98.9; Mary M. Scott, Paul St Van Name, and Alfred Herstage, and Joseph N Scott, to Jume Kerman. 1,500 to Junes Kiernau.
112th-st, s. 247.2 it w of Ave A. 20.10 1100.11; J c De La Marc to Weiter J Habbin.
124th-st, s. 5. 100 ft w of 4th-ave, 17.6c100.11; H C White to Eath P B ber.
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127th-t, n.s. 310 ft w of otherve, 18.0190.11; JJ Speer to Susan Vestevelt.

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13.44-8, s. 200 ft e of Crymas ave, 50x100, 13.55-4, n.s., 300 ft e of Crymas ave, 50x100, Morrasnin; b W Bradford to Rachel, wife of National-16 Bradford.

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PROJECTED BUILDINGS. New builtings proposed for erection for which plans have been sub-litted to the Department of Buildings during the week calling Saturday,

Jan. 10, 1870;
Third-are., east side, 150 feet south of One hundred-and-filleth-st. a brick store and tenessen; three stories, 25x50; F. Broncaman owner. Second-are., south side, 75 feet north of Fifty-eighth-st., a brown stone store and French flat, four stories, Mox61; Feer behalfner whice.

Foresthest, No. 153, a brick store and tenement, Sve stories, 23x50;
Thomas ii. Doing, owner.

Fifty-second-st., south side, between Sixth and Seventh-area, a brick stable, four stories, 100x30; bux Brokners, ew.ers; estimated cost, 835,000. Mulbertrat., No. 27. a brick store and tenement, ave stories, 25x82; Koreiner & C'Neil, owners.
Chuton-st., south west corner of Rivington-st., three brick stores and tenements, each fire stories, 25x151275; Mrs. Mediclinam, owner.
East Houston-st., No. 213. a brick store and second-class dwelling, three stories, 10x8136; Z. Peck, owner.
Rast Houston-st., No. 215. a brick store and tenement, five stories, 25x151, Z. Peck, owner.
Pirstave., north-east corner of Seventicih-st., a brick store and tenement, four stories, 30x1561; J. Blank, owner.
West Portrocvenih-st., No. 424, a brown-stone Prench flat dwelling, five stories, 20x18.5; Joseph Weaver., owner.

UNSAFE BUILDINGS.

DEPARTMENT OF DE Jackson, owner. Water-st., No. 266, unsafe front wall and lintels; Walton estate where st., No. 264 and 266 (rear), unsafe front and north wall, also corsice and chimners; Walton setate, owner.

Donnest, No. 25, unsafe cast and west walls and girder of east well, and door beams generally; Jas. M. Shaw, owner.

Annest. No. 19, unsafe brief work under cornice, also chimneys;
Pat. Mckling, owner.

Greenest, No. 91, unsafe front wall, stone and chimneys; et., No. 91, unsafe front wall, stoop and oblumers; Elbert Dair, owner.

Per No. 10 North River, unsafe poets sustaining roof of structure;

W. Kirkpatrict, agent.

Chinton-place, No. 21, unsafe westerly pier; Walton L. Outung, Peati-st. No. 324 and 326, unsafe south gable wall and chimners; both Bord, owner. Peati-st. No. 337, unsafe brick work under cornice; Harper & Bros., Spring-st., rear No. 113, in a generally unsafe condition; M. & S. ernberger, owners. Seconth-si. (Enst), No. 198, unsafe cast gable wall; J. G. Akiridge

REPORTED FOR UNSAFE CHIMNATA.

No. 328 Pearl-st.; Janna Orina, owner.

No. 336 Pearl-st. (rear), John Bord, owner.

No. 336 Pearl-st. (rear), John Bord, owner.

No. 332 Pearl-st.; Koward Anderson, owner.

No. 73 Washington-st.; W. Craissianh, owner.

No. 75 Washington-st.; W. Craissianh, owner.

No. 75 Washington-st.; W. Craissianh, owner.

No. 73 Washington-st.; W. Craissianh, owner.

No. 73 Washington-st.; W. Craissianh, owner.

No. 74 Washington-st.; W. Craissianh, owner.

No. 75 Washington-st.; W. Craissianh, owner.

No. 267 Spring-st.; Trinkly Church Corporation, owners.

No. 146 Sixth are , south-cost corner West Eleventhet.; West Bid 14st Name: owner. Walton cetafe conner. . 2014 Water-st., Walton cetafe conner. . 2014 Water-st., Walton cetafe conner.

BUILDING STATISTICS

ings at an estimated cost of \$103.500, compressing one scapping at the estimated cost of \$103.500, compressing one scapping of \$35,000, 10 constants and to fine-class dwellings, but of \$35,000, 10 constants and to fine-class dwellings, but alteration, 1N, estimated cost, 700, scale estimated cost haid as and alteration, \$157,200, special applications for fine-class and alteration, \$157,200, special applications for fi

Citn Real Estate for Sale.

FOR SALE—Only one of the four-story brown-stone bosses left on 62d-st., 174 feet west of Brownway for \$10,000. Was, REPAID, owner, 306 We t 58th st. FOR SALE-Very low, or will lease for a term of years, a first-class 4-store brown stone bace, 25x62x100 Forty-sixth-st., near Philipsus. S. KODY, I Park place.

FOR SALE.—The five-story brick BUILDING and LOT, 200 Water at near lower; also, a FAIM of 50 acres of land in Westenester Courte. For particulars, inquire of BIISS & JAMES, 346 Housement. Cobe. FOR SALE-Valuable BUSINESS PROPER-

Brooklyn Real Estate for Sale.

FOR SALE ON VERY EASY TERMS.

S. BIJSSING, jr., No. 204 Montague-si (Continental Bulking), Lyankica, BEOKER in SEAL INTAI BURIGATOR, has for some on Browley Bughts, rendences, point, Montage, Willow, Histor, and Henryson, and as wen Committee Brights, between that and Perfectionists, the latte over recoking the Late River and New York, on excellent opports

at last c Down fronting line in the Co., 170 West STORY, STONE FRONT, Cambridge-pince,

New-Bergen Real Estate for Sale.

FOR SALE-50,000 acres of LAND GREENWOOD LAKE .- For sale, a valuable Bex 5,370, P. O., S. Y.

Country Real Estate tor Sale

VALUABLE BRICK PROPERTY of ten ARGAIN.—Fruit or Dairy FARM; 71 acres; tent 2 depote; 5 miles from Minister w., orange County; the exche libral, plans 1; ever terms. C. H. OLIVES, 1 Parispher. FOR SALE-TIDE-WATER MILL at Minnus Comm. \$5,000 cash of will exclinate for other presents E FREEL 1 5 Washington St. New York. FOR SALE-A FARM and Oyster-House; farm A contains 2.00 acres. Any one wooling to expain in tracking a the eyeter business will find this a second relicent price, \$15,000; a. third cash, balance on easy terms. Addings S. F., Westerey, Sonner Coy, Md.

Anction Gates of Real Cstate.

Anction Gales of Real Celule.

ENOX GLASS COMPANY.—By virtue of a lived of Tust executed by the Lenna Glass outpany, and in purmaner wit in the provisions shored, wind be sold at Palice Aneston, at the fifther of and Company, in Lenox, ill radius Centre, alarma, and Till 128-DAY, the 25th day of January main, at 10 of closes a. m. at the right, title, and interest to the well-known virtuble real exists of and tomeson, attack in said Lenox and in Lee and Washington in said Country, attacked in said Lenox and in Lee and Washington in said Country and man many engined by them for the manufacture of Grass, when we acquired by retined from the for the manufacture of Grass, when we acquired by retined for and Deed of Trast, which bears does Jane 1.

1872, and a recurred in the Register of Beaus in Pitaleid, in Book No. 210, pages 538 to 151, countring of about on acres of lend, divisated of from with its direction, medicine along, store houses, but not provide continue the confidence of the provide provides and along the terror, medicine sings, store houses, but it, and shows 25 owe-ling and tecoment lineage, with other brightness, with all the privileges and appear common the bearings. Also to a contain let of land in Washington call of the "Nond Hill Lett." and confiscing a bot durity-served sources of land, being the land from which the sand used in the surnace is precised, and whe ever said real estate may be situated, and however the same may be described. Also at the same time and place, all the tools, has chilery, implements, appliance, attendits, provided as the time of sale. Factory of the are related as the time of sale. Factor of other provides and an armor per triemed secretifies of the property made known at the time and place of sale.

[Henry W. Tabet, Strucked, Pitteres.]

Pittefeld, January 5, 1875.

Pittefeld, January 5, 1875.

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WANTED - Part of a BROWN-STONE WANTED-A SMALL DWELLING-HOUSE visione pleasant part of the city, or HOUDE and GROUND's withing 10 miles of the city. A stock microst in voltable coal properties given in part passent, halance in cish. Address, with full partars, it, But 4,401, New York.

Eitn Property to Let.

REMODELED FLAT, new unoccupied, at 4 West 34th-at, near Elevates Eastroad Deput, and c all improvements; rent \$47. Apply at 322, next door, PLOORS TO LET-No. 420 Fourta-ave., near MAIDEN-LANE, 47.—Office room or more to LBT, up one fight; large floor; all coursalencies; terms resonable. J. W. GREENE, Down Town Retail Pateus Medicine and Perfumery Depat.

OFFICE TO RENT, which has been occupled by a physician for a number of cears; large and newly furnished. 129 East 20th-A., course Lexingston-are.

OFFICES TO LET.—Some very desirable, on first, third, fourth, and fith floors in buildings 3, 5, and 7 Restman, and 136 and 135 Nassaupts. BULAND & WHITING, 5 Beekman, etc.

PART OF HOUSE TO LET (parlor and base premises, 437 West Fifty-first-st

STEAM-POWER to LET.—Well-lighted lofts and rooms, here for steam; steam elevator, gas, &c.
JOHN J. GORMAN, 418 and 420 West 27th st. STEAM POWER to LET, rooms 50x100 feet mailer; ground foor; steady power; weil lighted, warmentor. JOHN McLAHEN, Third and Grand-sta, Hoboken, N. STEAM POWER TO LET.—Well-lighted low; possession immediately, JOHN J. GORMAN, 418 and 420 West 27ths.

THRD FLOOR to LET—All improvements;
to LET—Greene-st., near Broome.—Second
and third LOFIS of a modern building: size, about 20x30 each.
Apply to L. J. CARPENTER, 26 33-ave., inhie House. Apply to L. J. CARPENTER, 26 33-ave, libbe House,

TO LET—Newly and handsomely-furnished

4-a, h.a., b. a. HOUSE below 46th-4t, convenient to Broadway
and 6th-ave, care, Apply to E. A. palier, 588 6th-ave.

THE NEW HOUSES, Nos. 51 and 53 Mortonst, containing 18 rooms; all modern unprovements; ron. \$1,400;
aios, 113 West 24th-at, 3-story, high stoop, \$1,400; and 480 West
22d-at, 4-story English basement, all improvements; immediate popscales. Eity Property to Let.

TWENTY-ONE most desirable private RESI-DENCES, belonging to the North Am. Adds Ins. Co., rent per annum from \$600 to \$6,000. to LEANS for a term of years, TO LEASE-All the LOPIS of the six-story

L. store fin, 26 Beckman et, through 185 Jess to Sprace et; int Bight; near new Fost-Office; power can be had. JAMES FRICE, 200 Hodeon-sh. PO LEASE—For a term of years, SIX LOTS, april-west comes of Moston and Washing on-the, containing the Cort appetite live; Finit on Mosto-et, 175 for; Washington A. or feet. Particulars of OGDES & CLARR, Broadwar and 17th et. PO LET-A large and commodious STABLE

O LET-For business purposes, a choice of

TO LEASE-The elegant offices Nos. 100 and

\$7 A WEEK for a FLOOR, furnished com-\$20.—FOR GENTLEMAN and WIFE (no this form, and so here and the form and the second so here goods, BERROOM and AFFORMS, with four large closels, second door from the revenerable, No. 509 Third area, second door, terms \$20 per month location very desirable, references required. Inquire of GEORGE MCENNIE 509 Third area, second bells.

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PARLOR FLOOR of No. 102 Pineapple-st.; front room is suitable for an office or show, being bod two doors for Fallonest. W. P. COOK, 255 Westerngroups, Brookers.

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Calle and General Offer, No. 1 - He always.
Sucrage Offers, 3d Brushan, and For All. North Corp.
2012 10, 101 R. Arens

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Meaners leave For 3 with Barrier 35 m. as Science.

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tion, where the medical is the three transfers, and the problem of the continuous states that the continuous states that the continuous states the continuous states the continuous states the continuous states and continuous states are continuous states are continuous states are continuous states and continuous states are continu